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of doing it, but they were guided by what was courteous to the French brethren of the committee. But it gives me pleasure to state that on the morning of that Sunday, before the Congress opened, an earnest, full, warm-hearted prayer-meeting was held in the room occupied by the Quakers in Paris. There were there Friends eminent for wealth and learning from England, and Congregationalists, Episcopalians, and many others of different forms of worship united in earnest prayer for the blessing of God upon the Congress. Every morning the same persons met in an anteroom of the Congress and held a prayer-meeting.

Now, it may seem to many that the meeting of a few people at such a time, in the midst of the excitement and the crowd in Paris this year, was almost an idle effort, and it is useless to attempt to endeavor to influence the great governments of Europe in the matter of Peace, while preparation for war is their chief occupation, if not their amusement. In one sense it was absurd, but most of the delegates founded their hope of exerting the influence they aim to have in this matter upon the fact that Christ Jesus our Lord had said that Peace should reign on earth, that men should bow before Him, and to accomplish anything in this direction we should work in His name, and that we should not fail if we grounded our work and belief, as our Society has always done, on that beautiful, assured and everlasting promise of God.

I am sure it is not uninteresting to you to know that so far as our delegates and other delegates were concerned, public acknowledgment of their dependence upon God was had before every meeting of the Congress.

An offering was made for the work of the American Peace Society. Another hymn was spiritedly sung. The President uttered a few earnest and graceful words of thanks to the speakers and also to the congregation for the free use of their noble church edifice. The meeting closed with the Benediction.

#### THE FRIENDS AND PEACE.

Secretary John B. Wood of Philadelphia, writes of the Indiana Yearly Meeting of Friends as follows:

The Peace question came before the meeting, on Second-day evening. Quite a spirited meeting was held in which Barnabas C. Hobbs and Joseph Moore spoke so well that the audience was enlightened and invigorated and unanimously agreed in a request to the Yearly Meeting to pass two memorials, one to the Committee for Simultaneous Disarmament in London, and the other to the pastors of Europe, which was done Third-day morning, and Samuel A. Purdie was appointed the representative of Indiana Yearly Meeting to present a Peace Memorial at Washington. These Memorials also, the one to the All American Conference, and Samuel A. Purdie's appointment, were so generally approved by the body of the meeting that it was very helpful to those actively interested in peace work.

The memorial to the pastors of Europe will be translated into the French, German and Italian languages and forwarded to them through the agency of our Society.

#### INDIFFERENCE TO HUMAN MISERY.

They who are shocked at a single murder in the highway, hear with indifference of the murder of a thousand on the battle-field. They whom the idea of a single corpse would thrill with terror, contemplate that of heaps of human carcasses, mangled by human hands, with frigid indifference. If a murder is committed, the narrative is given in the public newspaper, with many expressions of commiseration, with many adjectives of horror, and many hopes that the perpetrator will be detected. In the next paragraph the editor, perhaps, tells us that he has hurried a second edition to the press, in order that he may be the first to glad the public with the intelligence, that in an engagement which has just taken place, *eight hundred and fifty of the enemy were killed*. By war, the natural impulses of the heart seem to be suspended, as if a fiend of blood were privileged to exercise a spell upon our sensibilities, whenever we contemplated his ravages. Amongst all the shocking and all the terrible scenes the world exhibits, the slaughters of war stand pre-eminent; yet these are the scenes of which the compassionate and the ferocious, the good and the bad, alike talk with complacency or exultation.

The immolations of the Hindoos fill us with compassion or horror, and we are zealously laboring to prevent them. The sacrifices of life by our own criminal executions are the subject of our anxious commiseration, and we are strenuously endeavoring to diminish their number. We feel that the life of a Hindoo or a malefactor is a serious thing, and that nothing but imperious necessity should induce us to destroy the one, or to permit the destruction of the other. Yet what are these sacrifices of life in comparison with the sacrifices of war? In Napoleon's campaign in Russia, there fell, during one hundred and seventy-three days in succession, an average of two thousand nine hundred men per day. More than five hundred thousand human beings in less than six months! And most of these victims expired with peculiar intensity of suffering. "Thou that teachest another, teachest thou not thyself?" We are carrying our benevolence to the Indies, but what becomes of it in Russia or at Leipsic? We are laboring to save a few lives from the gallows, but where is our solicitude to save them on the field? Life is life, wheresoever it be sacrificed, and has everywhere equal claims to our regard. I am not now inquiring whether war is right, but whether we do not regard its calamities with an indifference with which we regard no others, and whether that indifference does not make us acquiesce in evils and in miseries which we should otherwise prevent or condemn.—*Dymond*.

No one is more earnest in advocating the Christian education of Indians than Gen. O. O. Howard, who has reached next to the highest rank in the United States army. Our respect for such men may well be heightened as we see that, differing widely as they do from us in regard to the duties of patriotism, they yet show that they love peace much more than war, and that if it depended upon their choice, swords would be beaten into ploughshares and spears into pruning hooks. — *Friends Review*.